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and the harmonious working of the whole shows the wisdom with which it has been designed, while its vitality has been drawn from no merely human source, for 'Christ is our life.'" The author finds it necessary to warn his readers against being misled by such studies as this volume undertakes.

Christianity is "the absolute and universal faith." With this assumption, Dr. Tisdall proceeds to his task, covering the ground usually dealt with in handbooks of comparative religion, and arriving at conclusions which are as a rule exceedingly conservative. Christianity is the only faith which has preserved us a God whom we can in reason and with good conscience worship; the Incarnation of the Son of God at once justifies and corrects heathen ideas and guesses; upon the Virgin Birth Comparative Religion sheds no light, except to show that the Christian belief therein cannot have been borrowed from any other faith; the Resurrection of Christ is the proof of the After Life. Such are some of the observations to which Dr. Tisdall's studies lead him.

In short, the author's purpose is not merely to discuss the phenomena with which comparative religion deals, but—and chiefly—to show the superiority of traditional Christianity to the ethnic faiths.

NINCK, JOHANNES. *Die Begründung der Religion bei Herder.* Zweite Auflage. Leipzig: J. C. Hinrichs, 1912. 80 pages. M. 1.50.

In this study Dr. Ninck has carefully traced the development of the idea of religion in Herder. The active life of Herder is divided into two main periods, in the earlier of which his development during his life at Riga and at Bückeburg is traced, while in the latter the conclusions to which he came during his long residence at Weimar—the fruitage of his maturity—are given.

His early indebtedness to Hume is unmistakable; yet, in the consideration of his total development, Hume serves chiefly as point of departure. Upon the basis of his personal experience and observation, he early advanced beyond the positions of Hume. He was at first interested merely in the psychology of religion, but at length became chiefly engaged with the problem of the transcendent. From the theoretical he passed into the stage of feeling as the medium of revelation; thence, however, he passed to an emphasis upon science, art, and morality, by means of which we gain not only the notion of the transcendent, but are enabled to discern its attributes—whether it be called God or Humanity—attributes of wisdom, love, and power.

The most important religio-psychological discoveries of the new age, which were announced by Hamann, Lavater, and others at the same time, had all been expressed more clearly, fully, and convincingly by Herder. And Schleiermacher, in his *Reden*, followed Herder. The hope of immortality, while expressed, remains too indefinite to form a real basis of religion. Individual personality, for Herder, was swallowed up in the totality of the race.

WEIDNER, R. FRANKLIN. *The Doctrine of Man.* Outline Notes Based on Luther-
ardt. Chicago: Wartburg Publishing House, 1912. 199 pages. \$1.00.

This volume is a representation of the view of current Lutheran dogmatics in the field designated. We are told that "five great works lie at the basis of this presentation of the Scriptural teaching of the doctrine of man as understood and taught by those who believe in God's inspired Word, and especially by that large and rapidly increasing